



THE DAYBREAK

"Wankantanhan Anpao kin hiyounhipi"—Luke 1: 78

WOKAJUJU 50 CENTS

SANTEE, NEBR., JUNE, 1932

VOLUME XLIII, NUMBER 4

Thirtieth Annual Meeting of Provincial Chapter of St. Andrew. St. John Chapel, Cheyenne River Reservation, June 28, 29, 30, 1932.

Tuesday, June 28, 1932

7:30 p. m.—Htayetü Wocckiye - - -
Chas Gabe, Norman Robertson
Ikiciyuskinpi Woeye - Harry Kingman
Woayupte kin - - - Ed Flying Hawk
Cajewicayatapi na owicawapi kta.
St. Andrew olowan kin lowanpi na ena-
kiyapi kta.

Wednesday, June 29, 1932

7:00 a. m. Wote šni Wotapi Wakan icupi
kta - The Rev. Joseph Dubray, Wallace
Zephier.
9:30 Olowan na Wocekiye - - -
Rev. Chester Red Kettle
9:45 Report ahipi hena yawapi kta.
10:00 Christian Wotakuye kin he taku he?
- - - Thomas Hunter, Melvin Lodge.
10:30 Christian Wocekiye kin he taku he?
- - - Dan Red Buffalo, Wm. Seaboy
11:00 Christian Woecon kin he taku he?
- Rev. Christian Whipple, William Center
11:30 Christian Wowicala kin he taku he?
- - - Harry Renville, John Red Hawk
12:00 m. Noon prayers, Yewicašipi on wo-
cekiye - - - Rev. Dallas Shaw
2:00 p. m. Olowan na wocekiye - - -
Job High Elk
2:15 Christian Wakiconzapi he taku he?
- Paul Little Skunk, Gus Kingman
2:45 Unnipi kte cin on, St. Paul tokel eya
he? - - - Rev. Thomas Heminger
3:00 Subject, Christian Citizenship
- - - By Supt. W. F. Dickens
3:30 Toka on St. Andrew owapa he? -
Rev. John B. Clark, Thos. Good Voice Bull
4:00 Recreation.
7:00 Htayetü Wacekiyapi kta - Rev. Cyril
Rouillard, Rev. Joseph Dubray, Rev. Al-
fred Barker.
Wowahokonkiye - - Dean David Clark
Asnikiyapi kta.

Thursday, June 30, 1932

7:00 a. m. Wote šni Wotapi Wakan icupi
kta - Rev. H. H. Whipple, Rev. P. C.
Bruguier.
9:30 Olowan na Wocekiye - - -
- - - Ed Pretty Head
9:45 Iyaza omani kin woglakin kta -
- - - Mr. Louie Loudner
10:00 Taku toktokeca.
12:00 Noon prayers, Yewicašipi on Woce-
kiye - - - Rev. Thomas J. Rouillard
2:30 p. m. Olowan na wocekiye - - -
- - - Rev. Thomas White Plume
2:45 Mazaska Awanyanka report kicagin
kta.
3:00 Oitancan Apiwicayapi kta.
Taku toktokeca.
Asnikiyapi kta.
7:00 Htayetü Ataya Wacekiyapi kta.
Tapi hena Wicakiksuyapi kta.
Wowahokonkiye - - Bishop Roberts
Enakiyapi.

Program Committee: Rev. Joseph Du-
bray, Rev. Iver Eagle Star, Mr. Harry
Kingman, Mr. Charles aPlant, Mr. Luke
Gilbert.

IMPORTANT

Concerning the election of War-
dens, Clerks, Society Officers, or any
other persons in Niobrara Deanery:

The Bishop rules that "The Super-
intending Presbyter shall not appoint
or approve the election of any person
who is indebted to any congregation
or Church organization."

AMDEZA PO

Niobrara Deanery en Tipi Wakan
Awanyaka (Warden), Wowapi Kağa
(Clerk) Okolakiciye Wakan Iadetka,
Koška Omniciye na Winyan Omniciye
en naiš tuwepi keša oitancan wicaka-
gapi kta on woiwanyake wan.

Wošna-Kaga Waawanyaka unpi kin
hena tuwe wan Okolakiciye Wakan
kin en, na ihukuya Iyadetka-unpi-kin
en oicazo yuhe kinhan he oitancan qu-
pi kin hecetukicilapi kte šni nakun ca-
je pazopi kte šni e Bishop kin econwi-
caši.

ST. MARY'S SCHOOL, SPRINGFIELD

One of the most interesting and unique
commencement exercises among the high
schools of the state will be that of St. Mary's
Indian school for girls at Springfield, where
seven young women will receive their di-
plomas, May 26 with the Rt. Rev. W. Blair
Roberts of Sioux Falls giving the address.

Those who will receive diplomas are:
May Whipple of Greenwood; Rose Ten
Fingers of Pine Ridge; Maxine Stirk of
Scenic; Ellen LaPointe of Lake Andes;
Sylvia Jones of Dante; Hazel Mitchell of
Santee; and Mildred Rexroat of Martin.

Miss Rexroat has the unusual distinction
of graduating at the age of 14, with a gen-
eral average of "A" throughout her senior
year.

Other commencement activities include a
senior chapel, junior-senior picnic, an op-
eretta entitled "The Feast of the Red Corn"
and the Baccalaureate exercises, with the
Rev. Robert Benedict, warden of the school
in charge.

St. Mary's is the only fully accredited
Indian girl's school in the United States
and much of the credit for its growth and
efficiency is due to Mrs. Helen Elliot, prin-
cipal who has built it up from an elemen-
tary school of eight grades to a first class
secondary school offering four years of
work. It is supported by the Episcopal
Church and has an enrollment of about 50
girls.

Lower Brule Mission Wotanin

Holy Name Oyanke en Teca Omniciye
oitancanpi kin dena eepi: 1. Louise A. Wi-
dow, 2. Mary Meta Goodface, 3. Henry
Goodface, Jr., 4. Arlene Thompson, 5. An-
nie Bear, Advisor Mrs. Ruth Thompson.

IAPI KAHNIGA TOIE.

Ehanna qonhan "ANPAO KIN" he ohin-
ni Convocation Tamazaska kin heon iyopta
ecee. Heconpi kin de owotanna econpi šni
e imdukcan, ecin oyate kin he "Anpao Kin"
katinyan iyanka cinpi hecinhan iyepi kin
"Anpao Kin" he opetonpi kin on iyopteyapi
kta okihipi kte.

Omake 1929 heehan Convocation unyu-
hapi kin en "Anpao Kin" he oicazo wan nina
tanka yuhe, mazaska \$185.83 oicazo mahen
un. Hecen Convocation omniciye kin de en
womnaye wanji econpi qa mazaska \$102.45
mnayanpi, qa Convocation Tamazaska kin
he etanhan mazaska \$83.38 icupi qa oicazo
tanka kin he eced kağapi.

De Convocation kin en Rev. Dallas Shaw
wowiyukcan tanka wan ahi, Tipi Wakan
Oyanke iyohi mazaska tob (\$4) on "Anpao
Kin" okiyapi kta qa Wopida Eyapi Anpetu
ed owacekiye econpi ed womnaye tona icu-
pi kin hena nakun "Anpao Kin" wokašote
tawa kin ed ye kta he ohnayan wowiyukcan
kin kage qa ohnayan woyušan wan kağapi.

Mission Otonwe en Convocation unyu-
hapi kin hetanhan qa sanpa omaka Lower
Brule en omniciye econpi kin he okitahena
Tipi Wakan Oyanke 27 woyušan kin he
eced econpi, qa wanjikji iyeiyatayena waki-
conpi kin nakun ota, iyotan Corn Creek
okašpe kin hetanhan heconpi kin he ota.

Omake 1930 ower Brule en Convocation
unyuhanpi kin heehan "Anpao Kin" oicazo
yuhe kin ataya hdajuju, qa mazaska \$74.62
yusote šni hduha hi.

1930-31 Convocation omaka kin en ake
wašte, tuka itokab omaka kin he iyecen
wašte šni qa Tipi Wakan Oyanke 24 hena-
na mazaska tob (\$4) on "Anpao Kin" oki-
yapi kta woyušan kin eced econpi, nakun
wakiconpi ota šni.

Ešta 1931 heehan Sisseton ekta Convo-
cation kin ed ake "Anpao Kin" oicazo co-
dan un, qa mazaska \$83.83 yusote šni o-
hdapte.

Tuka de omaka kinhan hekta iyeced
tanyan econqonpi šni, qa wakiconpi kin na-
kun ota šni, qa Tipi Wakan Oyanke 7 he-
nan mazaska topa (\$4) qaiš kitanna sanpa
on wawokiyapi.

Dehantu kin "Anpao Kin" on mazaska
nape ohna iwacu kin he ataya kinhan ma-
zaska \$192.33 henakeca, qa August wi kin
imahen "Anpao Kin" kağapi kte cin he
koya kinhan wokašote kin yuwitayapi kin-
han mazaska \$227.75 henakeca kte (Hecen
sanpa mazaska kin he u šni kinhan) Convo-
cation ed unkipi kinhan mazaska \$35.42
oicazo unyuhanpi kte Qa de omaka kin en
mazaska \$119.25 hekta unkiyayapi wan he-
ca kta.—Rev. Paul H. Barbour, yuotanin.

Gifts and pledges now total \$127,500, to-
ward the Bishop LaMothe Memorial Fund
for Iolani School, Honolulu. One of the
pledges is that of the Birthday Thank Of-
fering which, during the triennium 1932-34,
is to be given for a new chapel. A residence
for the headmaster is one of the buildings
to be erected by the present United Thank
Offering.

This is Iolani's seventieth year. There
are 175 students; 21 are boarders.

ANPAO KIN

Santee, - - - Nebraska

Millard M. Fowler - - - Publisher

Anpao—The Daybreak, is published in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest

The subscription price is 50 cents per year, two years one dollar.

Executive and Editorial Office, Mission, S. D.
Rev. Paul H. Barbour, Mission, S. D. } Editors
Rev. C. C. Rouillard, Pierre, S. D. }

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The months in which the Anpao is issued are: Jan.-Feb., Mar., Apr.-May, June, July-Aug., Sept.; Oct.-Nov., Dec.

(THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zap-tan kajujupi kta.

Wi wikcemna nonpa sanpa topa (two years) eca mazaska wanji kajujupi kta.

Money Order, Mission, S.D., on opeton-pi qaiš wowapi askape Rev. Paul H. Barbour yekiyapi kta.

BJSOP ROBERTS TOIE.

August 19, 20, na 21 kinhan Cheyenne Reservation ekta Sihasapa oyanke kin heciya Ascension Tipi Wakan kin hen NIOBRARA CONVOCATION unkitawapi kin he mniciye kte.

Wowasi unkitawapi kin on taku ota iwan-nyakapi kta yanke cin heon Yewicašipi oyanke iyohi etanhan toña Convocation kin de ekta yaupi kta niyuštanpi kin ataya yahipi kta woape mduhe.

Okihipica kinhan Delegates ataya yahipi kta iwacinciyapi, qa heon ikiciyuškin wicoie kin dena cicagapi. Anpetu kin dena en wicaša tonipi kin en Wakantanka towašake un kta qaiš lye Tokiconze kin ayutankapi kta cinpi kin decca wan tohinni itokam ed unqonpi šni.

Hen wanciyakapi kta on wakta waun kte. Wicaša ekna Wakantanka Tokiconze kin icage kta on hekta wowaši econqonpi kin he ikapeya dehantu kin sanpa škiničiya qa iyuteya wowaši econqonpi kta, qa wowaši iyotan tanka kin de en omayakiyapi kta e wacinciyapi.

Niyepi otoiyohe ed awicakehan wacinciyuzapi. Wakeya hduha upo.—W. Blair Roberts, South Dakota en Bishop un kin.

The current (April) issue of the quarterly paper from Jerusalem, **Bible Lands**, which is largely a memorial to Bishop MacInnes, contains, among many other things, this not of a memorial service which was held in the Cathedral in Jerusalem at the time of the Bishop's funeral in England. To the service in Jerusalem came official representatives of the Latin, Greek, and Armenian patriarchates, the Syrian, Coptic and Abyssinian Churches, Scottish Church, Jewish and Moslem communities, high Government officials and the Consular corps. The service was read in English and Arabic, by clergy of the English, Palestinian and American Churches, and the locum tenens of the Greek Orthodox Patriarchate pronounced the benediction. The American representative was Canon Charles T. Bridgeman, educational chaplain, whose work in Jerusalem is supported by the Good Friday Offering.

Church women everywhere will rejoice to know that the new chapel for St. Margaret's School, Tokyo, was consecrated on Monday in Easter week. This was one of the buildings receiving an appropriation from the United Thank Offering of 1925-28.

St. Paul, Yewicašipi Oicimani Econ Qonhan Otonwe Tona ed i Kin.

Oicimani Tokaheya Kin.

Antioch, Paphos, Perga, Antioch, Iconium, Lystra, Derbe, Lystra, Iconium, Antioch, Antioch, qa Jerusalem. (Acts. 13: 1-14:26, Antioch etanhan iyayapi ed hdihun-nipi.

Oicimani Inonpa Kin.

Antioch, Derbe, Lystra, Iconium, Troas, Phillippi, Thessalonica, Berea, Athens, Corinth, Ephesus, Caeserea, qa Jerusalem. (Acts. 18:22) Antioch ekta hdihunni.

Oicimani Iyamni Kin

Antioch, Galatia, Ephesus, Macedonia, Corinth, Phillippi, Troas, Miletus, Caeserea, qa Jerusalem. (Acts. 18:21-23: 15.) Ake Jerusalem ekta i.

Kaška Ahdapi Oicimani Kin.

Rome. (Acts. 28:16.) Ochde 31, woyake cin he Christ, 1:3, en econ qon iyecen Paul yušan qa ohakam tohanyan kiyuškapi qa ikceya un oyakapi.

Oiciman Owa Ehnakapi Šni Kin.

Tukte ekta Macedonia en, Corinth, Rome, qa okinni Wiyohpeyata Spain Makoce ehna i, hecen awacin e (Roma. 15:24.) en ohdake.

St. Paul Wowapi Tona Kage Cin.

1. Galatia, Oicimani Tokaheya icunhan, Antioch otonwe etanhan, omaka 48, A. D. qonhan kage. Galatia Oyate Wotanin-Wašte nahonpi etanhan hinlipayapi heon de wicakicage cin hee.

2. I Thessalonians, Oicimani Inonpa icunhan, Corinth otonwe etanhan, omaka 51, A. D. qonhan kage. Timothy, tanyan wahoši-hdi, qa ekta wicaya okihi šni kin heon cantewaštewicaye kta cin on de kage kin hee.

3. II Thessalonians, ake Oicimani Inonpa icunhan, Corinth otonwe etanhan, omaka 51 A. D. qonhan kage. Christ, inonpa u kte cin on wowicakiyake cin he tanyan okahigapi šni kin heon, qa Christ, inonpa u kte cin wakta wicaye kta on de kage kin hee.

4. I Corinthians, Oicimani Iyamni icunhan, Ephesus otonwe etanhan, omaka 54 A. D. qonhan kage. Corinth ed Okodakiciye Wakan kin akipam unpi kin he asni ye kta, qa Okodakiciye Wakan kin šicaya wakipapi kin wošica kte kta on de kage cin hee.

5. II Corinthians, Oicimani Iyamni icunhan, Macedonia etanhan, omaka 55 A. D. qonhan kage. Okodakiciye Wakan kin wahodapi Titus, hoši-hdi, St. Paul, tona tokayapi kin etanhan naigijin. Christian wicohan wakan pazopi wan, on de kage cin hee.

6. Romans, Corinth otonwe, etanhan, omaka 56 A. D. qonhan kage. St. Paul, Rome otonwe ekta ye qa hed Okodakiciye Wakan kin sutaya ehde kta awacin; Wowicada tokeca kagapi etanhan wootanna kin he awanyaka. Qa unmapi woyušna tawapi kin on Roma Oyate kin iwaštepi kta okihiwicaye kta on de kage cin hee.

Kaška Yanka Iacunhan Wowapi Kage Cin.

7. Colossians de iwankam owapi kin he wanji he.

8. Philemon, Rome en Paul, kaška yanke kin icunhan, omaka 61 A. D. qonhan kage. Philemon wowicada tawa on pida kin hdutanin cin, qa Onesimus, Christian sunkaku wan iyecen ehdaku kta cin. Wada kin ecizatnanhan St. Paul, Christian wicaša wahiba heca tanin de tawacin kpazo kta on kage kin hee.

9. Ephesians, Rome en Paul kaška yanke icunhan, omaka 61 A. D. qonhan kage. Okodakiciye Wakan wanke cin ataya wowapi wicakicage cin heca; Wakantanka tawa cin kin Christ ecizatnanhan yuecetupi kte cin ed Okodakiciye Wakan kin cokaunpicadni kin he pazo cin; Christ en Juda qa Ikcewicasta wicayukanwanjidan kte cin he kin heon de kage cin hee.

10. Phillippians, Rome en Paul, kaška yanka icunhan, omaka 62 A. D. qonhan kage. Wowiyuškin qa wowaštade on Phillippi wowapi wicaqu, Christ, onsičiye kin yuzamniyan owicakiyapi, Tokata kin on token opičiye kte cin ohdaka, Juda wicaša

wayuškiškapi kin waktawicaši, dena on de kage cin hee.

Woawanyake Wowapi Kin.

11. I Timothy, Mececonia etanhan, omaka 67 A. D. qonhan kage. Ephesus en Timothy, Okodakiciye Wakan kin ed Bishop un kta, qa wowicada tokeca kagapi kin etanhan wowicake kin he tanyan awanyake kta heon wotancañ wowapi kin de kicage kin hee.

12. II Timothy, omaka 68 A. D. en kage. Christ on te kte cin wanna ikiyedan sdonkiye kin heon Timothy wan cake uši; maka kin ehake iapi wicaqu, Paul, Timothy iyatayedan waeconši on wowapi kage cin ihunnikiye. De wowapi kin Rome etanhan kage.

13. Titus, omaka 67 A. D. qonhan Corinth etanhan kage. (a) Yewicašipi akiciyupta ho yekiciyapi; (b) Okodakiciye Wakan kin. 1 Watokahanpi qa Christian tokecapi kte cin oyakapi kin. 2 Wowicada tokeca kagapi on woanpte kin. 3 Christian wicaša tanka, winyan tanka, wikoska, koska qa wowidake kin hena token ihduhapi kte cin oyake. (c) Titus, Crete en Bishop un kin iyeiyatayedan wokiyake, on decen wowapi kage cin hee.

It is as important to try to practise what we pray as to practice what we preach.—Oklahoma Churchman.

The Church is a missionary instrument. When it ceases to function as such, its very existence may be called into question.—Trinity Church, Williamsport, Pa.

New contacts were made with a government Indian school in Idaho last year, where there are more than 200 young Indians, of whom nearly 100 were baptized and confirmed during the year.

Almost twice as many Bibles were sold through the West Indies agency of the American Bible Society in 1931 as in 1930.

A contribution of nearly \$4,000 Mex. was sent to China, by the Japanese Church early in the year for the relief of Chinese sufferers from the flood.

Without exception, every city or town where we have a parish or organized mission in the diocese of West Texas had a disastrous bank failure in the past year.

The new fifty-foot motor launch provided last year for Bishop Rowe of Alaska saved the mission over \$500 in freight on her first trip.

An English missionary in Korea is a direct descendant of Sir Francis Drake. Something in the air sends men and women adventuring from the Devon and Cornish coast; the Sisters who started St. Andrew's Priory in Hawaii years ago came from there too.

Roumanians, Serbians and Russians crowded St. Nicholas Russian Church, Philadelphia, on a recent Sunday for a celebration of the Liturgy, at which the preacher was the Rev. Dr. Louis Washburn, rector of Christ Church, Philadelphia.

When Bishop Hulse of Cuba visited the town of Florida this winter six young people were confirmed and the service was crowded although as yet the mission has no church building. Seventeen were confirmed at Cesperes, eight at Sibanicu, and four in the newly completed Church of St. Paul, Camaguey.

It has always been called the American Cathedral, in Manila, but in one recent month it had a wedding at which all the guests were Netherlanders, a Russian baptism, and a memorial service sponsored by the British Legion.

HARE SCHOOL

Hare School ake nakaha omaka wan nina wašte hihunni. Mr. Lloyd Mengel wato-kahe cin heon nina tokatakiya iyopte. Mission High School kici le omaka kin tokaheya okiciya waeconqonpi, hecel hoksina kin hena woju onspewicakiyapi kin isakim South Dakota el woonspe wankantu (high school) ookuwa yuhapi kin ataya ecel onspewicakiyapi.

Omaka 1932-33 icunhan hoksina wašteste etanhan wayawa upi kta on okan kitanna ota unyuhapi. Tuwe wowapi isahdogan (8th grade) hduſtan kinhan he Hare School ed u okihi kta. Hare School el upi kta on wowapi (Application) ecel kicage kta; pejuhuta wicaſa iwanyakapi woyuwicake wowapi kin hdou kta; Wona-kağa Waa-wanyaka tawa kin kici on u kta wowapi kin he kağapi kte, he token oihduhe tawa kin he na hektatanhan token wacekiye hi ece kin hena kiciyawicake kte. Lena econ ſni kinhan icupi kte ſni. Hecel Niobrara Deanery el Hare School wayuwašte kta unkağapi kte cin ounkiya po na hoksina ihankeya wašte duhapi kin hena deciya wayawa uwi-cakiya po.

WICATA OYAKAPI KIN. Necrology.

"Tekin wookiye en Okihpapi qa iyoyanpa ohinniy kin on iyoyamwicayapi nun-we."

MRS. LUCY ROSS

Rev. Amos Ross, tawicu kin wi ota glaſya un eyaſ kul iyunke ſni, tiwahe tawa kin nijinhan wowaſi kapojela kin hena econ, na iyecinka inyanke ogna ſna wacekiye iſ'a, hankeya okihi ſni canke ti kin ekta ſna kici Wotapi. Wakan unkcipi; sam hunke ſni ayin na ecel April 17 heehan kul iyunke. Sam hunke ſni ayin na ecel April 30, 1932 hihanna 6:25, a. m. hehan wowitan ekta wohiye tawa kin ikikcu kta iyaye; tin kta itokan anpetu wakan wangi sece hel kiwaſake sele, canke kpaktin keunkecinpi tka Wakananka hecetula ſni na ikikcu. "Jesus heciya: Anpetu kin le en wowašte makoce kin en mici yaun kta ce," wicaſa wan ekkiye qon he ogna Mrs. Lucy Ross, Itancan tawa kin wanglaka kecanmi. Na heciyatan ahitonwan, titakuye kin ob, anpetu ehake ekta yin kta ca awicakipe un. Na hel "Hiyu po Ate niyawasteſti kin, Itancan nitawapi towiyuſkin kin el hiyu po," ewicakiyin kta ca wakta ape un.

Cinca kin iyuha el unpi, tka takomni wowaſi wan el un can owe kigle. Martin otowwe he kin hel Waſicun ia wacekiyapi, Revs. Joyner, Shaw, Bruguiet, Deloria na Barker hena el unpi. Rev. P. C. Bruguiet, omniciye kin iyangkkiye, Rev. V. V. Deloria, woonspe kin yawa, Rev. Dallas Show, wacekiye kin hena eyin. Na Rev. N. Joyner, inſ Mrs. Lucy Ross tohan on wokiksuye woyakapi kin on wowahokonkiye kin hena eye. Martin otowwe na tuwawa wanahcala kicunpi kin lila ota, canke owanyagwašte. Lowanpi kin nakun lila onahon wašte. Mrs. Hattie Usher, tokeya olowan wan No. 412 iſnalā ohiyaye, na lowanpi kin (Choir) unma kin hena ahiyayapi. Owicakan ſni kin on hunh tankal najinpi.

Wicokan iyaya sanpa kin hehan Allen ekta tancan kin unkaipi, na Lakota iapi cagna waceunkiyapi. Rev. Dallas Show, hel woglakin. Allen el Winyan Omniciye kin wapaha (banner) tawapi kin gluha cokata hinajinpi na olowan wan Mrs. Ross, waſelake wan ahiyayapi, na hel Mrs. Shaw, woglake, igluſtanpi qel tancan kin tiyopa kin el egnakapi na yuzamnipi, tuwa cin kin wanyakin kta ca. Wicahapi Woecon kin el wicaſa 200 ecel el unpi. Angelique Firethunder, hel wanahcala kpamni canke wicaſa henakecapi otioyohi owicalhe kin ekta mahel wanahcala iyohpeyapi. Hehan olowan 97 he ahiyayapi na kiblecahanpi.

Anpetu kin lila wašte canke wacekiyapi kin napin takuni ikuſeya ſni iyuha tanyan ungluſtanpi. Mrs. Alice Bruguiet, woecon kin napin el canyukinze.—Mr. William W. Robertson (Pogetanka) Yuotanin.

Woonspe No. 35

Ashley House Church History Course

Omaka Opawinge Iakenapcinwanka Kin. 1800-1900 A. D.

Omaka Opawinge Iakenapcinwanka icunhan John Wesley, wowaſi econ qon he isakim, woecon tankinkinyan nom icaga: Yewicaſipi Wowaſi, qa Wawiyowinkiyapi. Wawiyowinkiyapi kin he tona owicakihipi kinhan Okodakiciye Wakan kin en iwicacupi cinpi kin hee, qa tona unkiyepi etanhan togge awacinpi kin hena Okodakiciye Wakan kin etanhan wicakaliapapi kte ſni kuwapi kin hee. Wawiyowinkiyapi kin de on ſicaya wicakuwapi kin heca wanice kta.

YEWICAſIPI WOWAſI. Dehan makowancaya kin en woiyopte iyotan tanka kin he Yewicaſipi Wowaſi kin hee, tuka de ohinni hecen u wan heca ſni. St. Boniface (CHD 22) taanpetu qon hetanhan qa omaka 1700 iyohakam hehanyan Sahdaſa Okodakiciye Wakan kin Yewicaſipi Wowaſi on ecaca nina lica wowaſi econ ſni. Hehantu eſta Yewicaſipi Wowaſi kin nina hanhiya icage. Omaka 1784 en Oyate Ihdutokecapi Okicize (Revolutionary War) qon iyohakam he hanyan Isantanka Makoce kin den Bishop wan wicaſta wakan wicakage, qa Wicayusutapi woecon kin hena econ kta unyuhapi ſni. George Washington Okodakiciye Wakan unkitawapi kin en wicakeya opapi qa Wotapi Wakan icu ece kin heca eſta Wicayusutapi ecakiconpi ſni.

Omaka 1800 hetanhan Yewicaſipi Wowaſi kin sanpa ohankoya icaga. Omaka 1800 en makowancaya en Christian 200,000,000 henana unpi. Omaka 1900 en 1800 qonhan tonakecapi qon he nonpa qa sam hanke ikape ya unpi, qaiſ Christian 500,000,000 henakecapi, qa omaka 1900 itatotatanhan sanpa ota ayapi. Woohoda Okodakiciye unma opapi kin tonakecapi kin he ikapeya dehan Christian kin hee wicotapi, tuka maka kin owancaya nahanlin wowaſi econpi kta ota yanka.

Hekta omaka opawinge ikiyedā heehan Oxford, England, en Okodakiciye Wakan woohoda tawa kin yukinipi kta on woiyopte teca wan hen tokaheya iyopteyapi. Ehanna Okodakiciye Wakan Christ tawa kin en wowicada qa woecon yuhapi kin hena watokahanpi kin dapi. (PBD 25 en Bishop, Woſna Kağa, qa Deacon Wicakağapi, Econwicaſipi, qa Wicayuwakanpi, Wicohan qa Token econpi kin; Itokam Oyakapi kin en woawacin hececa wan un.) Okodakiciye Wakan woonspe tawa kin ataya ekicetuyapi kta cinpi. Woonspe tanyan oyakapi kta on wowapi cikcistinna qeya kağapi, qa heciyatanhan woawacin kin yuomdecapi. Sahdaſa Oyate taku tawapi kin onge itkom ohiwicakiciyapi qon dena ee:

Anpetu Wakan iyohi, qa tukten anpetu iyohi Wotapi Wakan econpi kta.

Tona cinpi kinhan woſna kağa tawapi kin en woalitani ohdakapi kta, qa woalitani on wokajuju icupi kta wookihi wicacupi.

Owacekiye woecon kin hena owecinhan wanke cin ecen qa owanyagwašteya econpi kte cin he koya: petijanjan skaskadan unpi kta, wicaſta wakan wokoyake wakan sanpa wašteste unpi kta, taku owasin en woohoda qa wokinihan ayuhapi kta.

Christ wicatanan icu, te cin, qa Wotapi Wakan kin en Christ Iye lica en un, taku kapi kin on woonspe kin hena sanpa tanyanoyakapi kta.

Okodakiciye Wakan kin en wosdonye kin he Okodakiciyapi Wakan (Holy Fellowship) kin hee, he en Pa kin he Jesus hee. De Okodakiciye Wakan Owancaya (Catholic wicakeya) kin awicakehan onspeunkiyapi kin hee, Catholic wicakeya he ſinasapa Okodakiciye Wakan hee ſni, tuka unkitawapi kin.

Woſna Kağa tona decen waeconpi kin on wicaſta onge waanapte wacinpi, ſicaya wicakuwapi, qa wicakaſkapi.

Tuka otowwe tanka ecekcen onſikapi ektakta wicaipi kin he taku iyotan tanka econpi qon hee. Otowwe en ocikanſni ehna wicota tipi, Okodakiciye Wakan kin ataya awicakiktonje kin hena ekta Woſna Kağa wakanpi kin ipi qa ecekcen wiconi elipeyapi.

Omaka Opawinge Iakenapcinwanka icunhan, Wosdonye (Science) kin ohankoya iyopte, wakanhdi, mini po, qa wowaſake toktokeca ataya idagiyapi kin heon, Okodakiciye Wakan kin wowaſi tanka nom econ: (1) Yewicaſipi Wowaſi; (2) Christian kin Christ kici icikiyedā unpi, nakun Christ eciyatanhan iyepi kin icikiyedā unpi kin on wowakan oni kin icalh aya.

WOIWANGE KIN

1. Okodakiciye Wakan Yewicaſipi Wowaſi tawa kin watohan yukinipi he.
2. Omaka Opawinge Iakenapcinwanka qon en taku yuſtanpi he.
3. Nakun tukte woiypte tanka tokeca Sahdaſa Okodakiciye Wakan kin en nina wacinyuza he.
4. Woiyopte kin de Okodakiciye Wakan kin taku ecakicon he. (Niye wicoie nitawa on woayupte hanksa kağa wo.)
5. Maka kin den Okodakiciye Wakan kin taku iyotan kuwa he.

ROSEBUD MISSION WOTANIN

Tipi Wakan Yuwakanpi na Caje Yutokegapi.

May 25 heehan Ideal, South Dakota, en Bishop Roberts hi. Tipi Wakan kin le ehanna kağapi, tuka tohinni yuwakanpi ſni. Na hecel Bishop hi qonhan Tipi Wakan kin le yuwakan. Omaka ota Rosebud Mission itimahel Tipi Wakan nom akilecen St. Peter eya caſeyatapi ece kin on unma tukte kapi tanin ſni ece. Na hecel lecetū kin on Tipi Wakan kin le yuwakanpi kin heehan Ideal etu kin le caje yutokacapi na letanhan tokatakiya he Holy Spirit Chapel eciyapi kte.

YANKTON MISSION WOTANIN

Magaska Oyanke, ed B. C. U. Oitancan wicayuſtanpi kin dena eepi: 1. Rueben Spotted Eagle, 2. Charles Felix, 3. Alfred Hopkins, 4. Ben LaGrande qa William Spotted Eagle, 5. Robert Spotted Eagle qa Charley Stricker.

B. C. U. wowaſi tawa kin unhducetupi kta woape unyuhapi.—Alfred Hopkins, Wotapi Kağa.

ROSEBUD YOUNG PEOPLE

We expect to have a twenty-four hour Young People's Rally at Hare School from Tuesday to Wednesday the 26th and 27th of July. This will be under the leadership of the clergy and Deaconess King, and others. We hope for a large attendance of our Young People from all over Rosebud. Word will be sent out to the clergy and catechists and helpers later about exact details. Miss D. J. King, Mission, S. D., would be glad to receive the names of any who can come, and to answer any questions.

The government has an excellent Indian school at Wahpeton, North Dakota, says Bishop Bartlett. Thirty-six Indian boys and girls from the school were confirmed last year. A hundred and forty children from the school attended Trinity Church every Sunday. Unfortunately the mission, which is the center for a great rural work also, has wretched equipment. New buildings for it were an Advance Work project not fulfilled. The future of the work is dubious with the present inadequate plant.

THE CHILDREN'S CHARTER

President Hoover's White House Conference on Child Health and Protection, recognizing the rights of the child as the first rights of citizenship, pledges itself to these aims for the Children of America.

For every child spiritual and moral training to help him to stand firm under the pressure of life.

II For every child understanding and the guarding of his personality as his most precious right.

III For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home.

IV For every child full preparation for his birth, his mother receiving prenatal, natal, and postnatal care; and the establishment of such protective measures as will make childbearing safer.

V For every child health protection from birth through adolescence, including: periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examinations and care of the teeth; protective and preventive measures against communicable diseases; the insuring of pure food, pure milk, and pure water.

VI For every child from birth through adolescence, promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained.

VII For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching.

VIII For every child a school which is safe from hazards, sanitary, properly equipped, lighted, and ventilated. For younger children nursery schools and kindergartens to supplement home care.

IX For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral action; and makes provision for his cultural and wholesome places for play and recreation; and disease; provides him with safe

X For every child an education which, and social needs. through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction.

XI For every child such teaching and training as will prepare him for successful parenthood, homemaking, and the rights of citizenship; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood.

XII For every child education for safety and protection against accidents to which modern conditions subject him—those to which, through loss or maiming of his parents, affect him indirectly.

XIII For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as well as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met.

XIV For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, the school, the church, the court and the institution when needed, shaped to return him whenever possible to the normal stream of life.

XV For every child the right to grow up in a family with an adequate standard of liv-

ing and the security of a stable income as the surest safeguard against social handicaps.

XVI For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play, and of joy.

XVII For every rural child as satisfactory schooling and health services as for the city child, and an extension to rural families of social, recreational, and cultural facilities.

XVIII To supplement the home and the school in the training of youth, and to return to them those interests of which modern life tends to cheat children, every stimulation and encouragement should be given to the extension and development of the voluntary youth organizations.

XIX To make everywhere available these minimum protections of the health and welfare of children, there should be a district, county, or community organization for health, education, and welfare, with full-time officials, coordinating with a statewide program which will be responsive to a nation-wide service of general information,

statistics, and scientific research. This should include:

- (a) Trained, full-time public health officials, with public health nurses, sanitary inspection, and laboratory workers.
- (b) Available hospital beds.
- (c) Full-time public welfare service for the relief, aid, and guidance of children in special need due to poverty, misfortune, or behavior difficulties, and for the protection of children from abuse, neglect, exploitation, or moral hazard.

For every child these rights, regardless of race, or color, or situation, wherever he may live under the protection of the American flag.—White House Conference on Child Health and Protection.

The National Council will be meeting on February 3 and 4, preceded by meetings of the departments and the Women's Auxiliary executive board. The meeting is one of great importance as it decides the budget appropriations for the year, on the basis of information received from the diocese.

Woonspe No. 36

CHD 36

Ashley House Church History Course

Oyate Wokiconze Unkitawapi Icah Aye Cin.

Oanpetu kin dehanyan Sahdaša Okodakiciye Wakan on wooyake kin unkahipi, qa wanna, woonspe 36-42 hena en America Makoce imahen Okodakiciye Wakan unkitawapi on wooyake kin he iwounhdakapi kta. Heconqonpi kte cin heon hekta omaka opawinge yamni heehan Europe oyatepi kin de makoce kin hewoskan makoce wan heca kin sdonyapi šni qon ekta unkihpayapi kta. Iašica (Holland), Sahdaša (England), Ikcewašicun (France), qa Spaniyo makoce (Spain hena etanhan oyate kin ihdaka ahiyotanka, qa ounyanpi. Florida makobašpa qa Mexico qa South America makoce kin henakiye Spaniowicašta kin ahiyotanka, qa Ikcewašicun kin hena Onajice (Canada) makoce ekta Šinasapa Okodakiciye Wakan kin he hduha hipi. Haha Wakpa (Mississippi River) ibotoya wiyohpeyatakiya Ikcewašicun Wošna Kağa yewicašipi unpi kin dena tuwana tipi šni ekta ipi. New York en Iašica (Dutch, not Germans) kin ahiyotanka, The Dutch Reformed Church kin hduha hipi, taku ota o Kaunjica (Presbyterian) Okodakiciye kin he iyececa. Sahdaša oyate kin etanhan ošpaye nonpakiya hipi. (1) Virginia makobašpe kin ekta omaka 1607 en Church of England opapi (Ska un) kin en hipi; (2) Ihdu ecetupi Kecinpi (Puritans) kin (dehan Congregationalists hena eepi.) Massachusetts makobašpe ekta omaka 1620 en hipi.

Tona hipi kin ataya nina iyotaniyekiyapi. Mağa kağapi kta on conšma kin hena katotopi Niwacinpi on Dakota kin om kicizapi; Waodepi, wopetonpi, qa ošpayeton ahipti kin dena eciyatanhan Oyate Wokiconze tanka wan icage kta canku kin wiyeya elnakapi.

Wiyohinyanpata Miniwanca (Atlantic) huta kahda omaka 1776 A.D. heehan makoce wan sonpi se en Sahdaša ošpayeton ahipti akeyamni qon hena yankapi. July 4, 1776, he en Sahdaša woawanyake etanhan tawaiciyapi kta ihdaotaninpi. Omaka 1782 he en Sahdaša kici wookiye kağapi kin en iapi aehnakapi kin heciyatanhan Mississippi River ekta iyohiya hehanyan makoce tawapi kin ahdutankapi. Omaka 1803 en makoce ahdutankapi tokeca wan econpi, Canada qa itokali Miniwanca okalimin (Gulf of Mexico) hehanyan, qa Mississippi River etanhan Inyan He (Rocky Mountains) hinskoya makoce yuhapi qon he opetonpi, de "Louisiana Purchase" eya cajeyatapi. South Dakota makobašpe dehan wanke cin he heehan maka opetonpi qon he onšpa ee. Omaka 1848 hehanyan Florida, Texas, California, qa Itokali-wiyohpeyata makobašpe toktokeca qon hena Spaniyo oyate kin he tawapi, tuka he omaka kin en Mexico om okicize econpi eciyatanhan dena ohia icupi.

Dehan United States token wanke cin onšpa cajeunyatapi šni kin he Oregon makoce kin hee (Dehan Oregon qa Washington makobašpe kağapi kin henaos hee). Omaka 1804 en Lewis and Clark oicimani wan econpi qon he Minišoso Wakpa kin opoya yapi, qa Inyan He kin opta iyayapi, qa Columbia Wakpa kin he opaya yapi qa ecen Wiyohpeyata Miniwanca kin Pacific Ocean) ekta ipi. Omaka 1832 en Ikcewicašta (Indians) tom Oregon makoce kin heciyatanhan Missouri makobašpe ekta Saint Louis otonwe kin hen Wotanin Wašte kin da hipi, qa hetanhan omaka iwikcemna kin hehan wadapi kin de Methodist qa Presbyterian Okodakiciye kin ayuptapi, on ekta wicaipi. Presbyterian wicašta wanji Marcus Whitman eciyapi qon he Wicašta Wakan qa Pejuta-Wicašta kin heca, he Oregon makoce ekta Indians kin wicelna Yewicašipi Oyanke wan kage. Iye yešipi kin on eciyatanhan October 1842 en inaliniyan Boston otonwe kin ekta icicawin hdi, qa wašicun ihdaka un opawinge tonaken ob Oregon ekta ki qa Oregon makobašpe kağapi kta oiyaye wan kage. Omaka 1847 en iye qa tawicu qa toktokeca akenom henakeca Indians kin wicaktepi, hecen hena Christ on wiconi elpekiyapi (Martyr) kin hecapi. Tona United States kin he Oregon makoce kin tawa kta okihiyapi kin hena tuwepi qeya omaka 1843 en ošpayeton ihdaka yapi kin heepi qa tona ohakam wiciyahna yapi qon hena he okihiyapi kin heepi.

Qa dehan American oyate tankapi kin iye tuwe United States Makoce kin en Itancankiyapi kin hdahnigapi ece kin he, watokahanpi tankinkinyan tom eciyatanhan he icage. Omaka wikcemna šakpe kitanna sanpa hehanyan unkan Mde Tankinkinyan (Great Lakes) kin hetanhan qa itokali Miniwanca Okalimi (Gulf of Mexico) qa Atlantic Miniwanca qa Pacific Miniwanca kin aiyahdeya makoce kin ataya tawapi.

WOIWANGE KIN

1. Omaka 1600 A. D. ikiyedan Christian wocekiye oecon tona de makoce kin ekta ahipi he, qa tuwepi ca dena ahipi he.
2. Jamestown en ihdaka hiyotankapi kin heepi, qa Massachusetts ekta hiyotankapi kin token woohoda tawapi kin icitokecapi he.
3. De makoce kin token icaš aye cin oyaka wo.